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Jacob's Address to Laban.



A

SERMON,

PREACHED IN THE

*REFORMED DUTCH CHURCH*

AT

GREENWICH,

*IN THE CITY OF NEW-YORK, AUGUST 9, 1818,*

ON OCCASION

OF ANNOUNCING TO THE CONGREGATION

THE

*RESIGNATION OF HIS CALL.*



BY

STEPHEN N. ROWAN, A. M.



PUBLISHED BY REQUEST.



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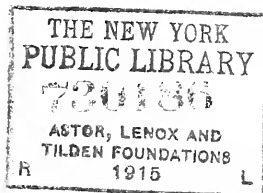
AT THE LITERARY ROOMS, BROADWAY, CORNER OF PINE-STREET.



ABRAHAM PAUL, PRINTER.

1818.

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## ADVERTISEMENT.



IT was painful to *write*, and to be under the necessity of *preaching* this Sermon. But having been, as I supposed, unjustly and ungenerously cut off from the ordinary support, I had received for several years, and being determined to have my feelings no longer lacerated by the collision attending an annual vote for giving me what was deemed *a present*, I announced the resignation of my call. Under these circumstances I felt that I owed an explanation to those members of the congregation who had uniformly contributed liberally to the support of the Gospel, under my administrations, and who were anxious to retain me as their Pastor. Accordingly, I incorporated the facts which led me to resign in the following Sermon, and preached it ; as the only, and the most proper way of giving satisfaction. But as few people heard it, in consequence of inclement weather the whole of the day on which it was delivered ; as the facts stated are, I understand, *to be controverted* ; as one person has *retracted* an assertion which he publicly made, that I had repeated “ *a falsehood, knowing it to be such* ;” but as I fear the retraction has not been as generally made known as the assertion ; as the Consistory of the Reformed Dutch Church at Greenwich have requested me to give them a copy, and as many of their people who have requested it, have an equal right to see the Sermon, I have determined to publish it. And as it has been said that the facts were but *partially* disclosed—in other words, that by giving only a part of the minutes of Consistory, the facts became discoloured, I have appended to the

Sermon entire extracts from the minutes of the Consistory of the Reformed Dutch Church at Greenwich, relating to the facts I have stated, which, I think, will make "assurance doubly sure." At any rate, I am willing that my character as a man of *veracity*, should stand or fall upon the confirmation, given in the Appendix, to every fact assumed in the Sermon.

**STEPHEN N. ROWAN.**

*New-York, August 1818.*



TO ALL MINISTERS  
OF THE  
REFORMED DUTCH CHURCH,  
WHOSE CONSISTORIES,  
THOUGH ABLE,  
*ARE NOT WILLING,*  
TO SUPPORT THEM,  
THIS SERMON  
IS RESPECTFULLY INSCRIBED  
BY THEIR  
*SYMPATHIZING BROTHER,*  
THE AUTHOR.

relation, a reward for his future services. Jacob, who at the first sight had become enamoured of his cousin Rachel, proposes marriage with this Laban's *youngest* daughter; and as he had no marriage portion to give the father, as the custom of the times and of the country required, he offers, as an equivalent, seven years of personal servitude. Laban, far from embracing this occasion of consummating a marriage which had virtue and affection for its bonds, made Jacob's attachment to Rachel subservient to his avarice, and readily accepted his proposition of seven years' service! Thus were the "laws of hospitality, and the ties of blood, made to truckle to the most sordid and detestable of all human passions; and the free-born descendant of Abraham sinks into the most abject of all servitude—*subjection to a near relation.*"\*

The term of service, however, was faithfully fulfilled. "Jacob bore with patience and cheerfulness, the ardour of the meridian sun, and the cold, chilling damps of the evening, in the hope of that blest hour, when tender sympathy should soothe his distress, and every uneasiness be lulled to rest in the bosom of love."\* He "served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

At the expiration of this period, Jacob demanded the fulfilment of the covenant on the part of Laban. He feigns compliance, the better to conceal his meditated fraud, and amuses unsuspecting Jacob with the

\* Hunter.

usual apparatus of a marriage-feast : and instead of Rachel, his beloved, Leah is imposed upon him !

The conduct of Laban was in every view treacherous and base ; and the excuse he offered, instead of being an indemnification, was an insult. It is doubtful whether it was the *custom of the country* for the elder daughter to be always married first ; and if it was, Laban ought, like an honest man, to have given him the information before ; and not, by keeping him in ignorance, cheat him out of the reward of his services, which he had every reason to expect at their termination.

But what will not avarice do ? It will deceive the unsuspecting—it will accommodate the miser's conscience to the basest purposes ! Hence we find the same man who, the *night before*, was *too conscientious* to violate *an absurd custom of the country*, proposing the very next morning polygamy and incest, and to make his own children the instruments of both ! He had seen his flocks multiply and his wealth increase under Jacob's care, and it mattered not what disorder his proposition introduced into his daughter's family, provided it redounded to his private interest. He therefore told Jacob that he might still have Rachel, on the condition of *another* seven years' service. This unblushingly avaricious proposition, Jacob's love induced him, with perhaps too much precipitation, to accept. He obtained his Rachel, and served his uncle and his father-in-law seven years more.

At the expiration of the time of Jacob's servitude, he naturally thought of the home he had left so long

before, and of the obligations he was under to make provision for his *now* numerous family; and accordingly applies to Laban for his dismissal. That greedy kinsman, well aware of the loss he would sustain by Jacob's departure, expresses much regret on hearing his proposal; and as he had most ungenerously taken advantage of his nephew's passion for his daughter to increase his own wealth, he now, from a sense of shame, as well as a regard to interest, consents to share with Jacob those fruits of his labours which he had hitherto kept to himself. "And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the Lord hath blessed me for thy sake. And he said, appoint me thy wages, and I will pay it."

Jacob being won by his fair speech, makes up his mind to remain with Laban, provided he can do it with advantage to himself. And by way of inducing Laban to do well by him, he makes an appeal to his *gratitude*: "Thou knowest how I have served thee, and how thy cattle was with me. For it is little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming." Since, therefore, I have served you so faithfully and so successfully, let your gratitude dictate that you ought now to be liberal to me. But this is not the only consideration he urges. He urges his own obligation to secure a comfortable maintenance for himself and his family—"and now, when shall I provide for mine own house also?" He that provides not for his own, and specially for those

of his own house, hath denied the faith, and is worse than an infidel. And, therefore, if I am to remain with you, it must be upon the supposition that I shall have an opportunity of making provision for my family.

I have selected this address of Jacob to Laban as the subject of present remark, as it affords an opportunity of giving a short history of this congregation since my settlement among you; and as it will enable me to declare more fully than I ever have done, a part of "the counsel of God," which may be profitable in your present situation. A crisis has arrived in which you ought to be made acquainted with your own concerns; in which, a regard to truth, and the prevention of misrepresentation of conduct and of character, requires a plain, unvarnished exposition of facts. And as this exposition can now be made without fearing any thing from the frowns, or hoping any thing from the favour, of whom it may concern, I shall make it, holding myself responsible for its truth, in the order of the text.

#### I. "It was little which thou hadst when I came."

At my settlement, in the autumn of 1807, there were thirty-one members in the full communion of this church. The number of families I cannot precisely state, as no statistical reports were then required by the Classis. But in the year 1810, we could number no more than sixty-five families as contributing to the worshippers of God in this place. The *ordinary* hearers were a mere handful—here and

there one, scattered over this space which we now occupy. They were so few, in fact, that, to use the figurative language of an old divine, speaking of a *thin* congregation to which he had preached, "you might have planted a cannon, and firing it off in almost any direction, it would scarcely have killed any body."

As there were few people, so there were small pecuniary means for the support of the gospel. The pew rents, from June 1808 to June 1809, the first time they were let by the year, amounted to \$586. The amount of subscriptions I have not been able to ascertain, as there is no record on the minutes of Consistory. At this period Consistory were in debt \$5,975. In point of numbers and of wealth, therefore, it is literally true, that it was *little* which thou hadst when I came.

## II. "And it is now increased unto a multitude."

The number of communicants added to this Church, since my *ordination*, is 229; of whom 162 were received on *confession* of their faith, and 67 by certificate from other churches. Of the whole number which had been received before, and which have since been received, amounting to 260, 22 have died, and 74 been dismissed, leaving 164, as the whole number now in the regular communion of this Church.

The number of families is increased to more than 100. Every pew is taken; and in some pews there is more than one family. The building is in fact all occupied.

The rents of the pews have increased from \$586 to \$1,441; and the subscription, for any thing I know to the contrary, remains much the same. *Compared*, therefore, with what you were when I came; it may be safely said that your numbers and your means have increased unto a multitude.

III. And I may add—"The Lord hath blessed thee since my coming."

To myself I take none of the honour of the *favourable* change which has taken place in your temporal and spiritual affairs. I would, like Jacob, when Laban says, "the Lord hath blessed me for thy sake," vary the expression, and say, the Lord hath blessed thee since my coming."

Ascribe the favourable change to any cause you please; say that it is owing to the increase of population in this village; that it was to be expected in the ordinary course of things; that it might have taken place (and to a greater extent,) under the administrations of any other man: say, if you please, that *all* the past and present hearers have hated my person and my ministrations, and that they have attached themselves to this Church because there was no other place of worship for them in the village; purely out of love to religious ordinances, or at the suggestion of the rulers of this congregation; ascribe the change, I say, to what you please, and take away from me and my ministrations, in every respect, the credit of it, still the fact exists—"The Lord hath blessed thee since my coming."

The number of members and of ordinary hearers has greatly increased. Your debt, of more than \$5000, had, by the month of October, 1815, been reduced to \$361, besides paying the minister's salary, and all the contingent expenses of the congregation; and you have been receiving, for several years, an average income of about \$2,500.

IV. "And now, when shall I provide for mine own house also."

It is the duty of every man to make honest efforts for the support of his family. An inspired apostle says, (1 Tim. v. 8.) "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Now, of all men, a minister of Christ ought to be the last to deny the faith of the gospel, give occasion for the charge of infidelity, or of being worse than an infidel! He *ought to seek a suitable maintenance for his household*. How is he to do this? The duties of his calling, the current of public opinion, and the authority of his Master, forbid his engaging in any secular pursuit. And if he is to *endeavour* to obtain a competency, he must look for it from the people among whom he ministers. *It is their duty to support him*.

The support of the ministers of religion rests not on the foundations of *chance*, of the *caprice* of their people, or of the artificial, unabiding value of coin. The *instruction* of mankind in the knowledge and practice of the divine will, and the *support* of those who are set apart for this instruction, have been con-



sidered objects *equally worthy* of infinite wisdom and goodness; and that support is to be afforded in one permanent, uniform manner; in a manner that frees them from the anxiety of providing the necessities of life for themselves and their families; and which, in consequence of that freedom, leaves them more at liberty to attend to the great duties of their profession.

Thus, *under the Law*, God ordained that the tribe of Levi, who were to officiate in the office of the priesthood, should receive *the tenth* of all the income of the other tribes for their support. The Levitical priesthood being changed, the obligation of paying tithes *to the tribe of Levi* ceased with it. But it might, perhaps, be difficult to prove, that the payment even of *tithes* for the support of religion is dispensed with under the Gospel. At any rate, the apostle Paul strongly asserts the *right*, not the *favour*—the right of the Christian ministry to a support *from their ministry*. And in one place he clearly intimates that that right extends to a support very much like that to which the Levites were entitled by their officiating in the temple. (1 Cor. ix. 13, &c.) “Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so* hath the Lord ordained that they which preach the Gospel should live of the Gospel.” And again; “It is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? *For our sakes*, no doubt, this is written, that he that plougheth should plough in hope, and that

he that thresheth in hope should be partaker of his hope."

Paul did indeed, for the most part, maintain himself in the discharge of *his* ministry. But why? Not because he had no right to a support: for this he repeatedly asserts on his own behalf, and on the behalf of his fellow-labourers; but because, at the first propagation of the Gospel he wanted to keep himself and the Gospel clear of all suspicion of *mercenaryness*, to which all things *expensive* are exposed, till their excellence and their purity are thoroughly understood; and because it was an express command of Christ *to his apostles*, "freely ye have received, freely give."\* The apostles had been at no expense either of time, study, or fortune, to attain a full knowledge of the Gospel; and therefore *they* were required, in dispensing that Gospel, to give as freely as they had received. But "every scribe which is INSTRUCTED unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things *new* and *old*."† He will take care to furnish himself with all the materials and implements necessary to the purposes of his profession: he will endeavour to be informed of the ancient and modern condition of the world, and to gather stores of useful knowledge from ancient and modern literature. But all this cannot be done without much time, much expense, much study, and weariness of the flesh. And is it reasonable, or right, that after all this, he should be condemned to a precarious, a scanty, and

\* Matt. x. 3.

† Matt. xiii. 52.

illiberal maintenance? It is not. And therefore our Lord has not left the matter at uncertainties. He has not instructed ministers in these days as he did the apostles, by miracle; and therefore has not given them, as he did the apostles, the power in dispensing instruction to others, *to work miracles for their maintenance*. The people who are *taught*, must communicate to him that *teacheth* in all good things. So saith *Scripture*;—all the stupid revilings, and hypocritical cant of Satanic delusion, petulant ignorance, or interested avarice, to the contrary notwithstanding. Such is the obligation of a people who are favoured with a Gospel ministry, as inferred from the testimony of *Scripture*.

Let us now see what obligations they *voluntarily* incur, when they give a minister *a call*. Let us take the call given to the ministers of the Reformed Dutch Church, as an example.\*

In that instrument, I find this address to the person to whom it is given:—"To *encourage* you in the discharge of the duties of your important office, we promise you all proper attention, love, and obedience in the Lord; and *to free you from all worldly cares and avocations*, while you are dispensing spiritual blessings to us, we do promise to pay you" annually—a certain specified sum.

What, I ask, would, in the eye of God, and in the opinion of common sense, be considered as a fulfilment of this contract? Would the payment of the

\* Some of the following ideas on the subject of Calls, are borrowed from a Sermon preached at Albany, by the late Rev. John B. Johnson.

stipulated sum? Not in all cases, by any means. The stipulated sum is not the principle upon which the call is predicated. It is only the *mean* to accomplish the *end* the people had in view, viz. *to free him from worldly cares and avocations*. In this call, therefore, a congregation obviously contracts not merely for the mean, but for the end in view. But if the means should become insufficient, the *end must* fail. If the salary is *not* adequate *to free him* from worldly cares and avocations, and they refuse to give him more, they fulfil neither the *letter* nor the spirit of the contract.

Let us state a case as an example: I receive a call from a people, in which are the words before recited. I accept it upon the promise of a stipulated sum; which, at the time of acceptance, is deemed, both by the Church and myself, sufficient for the support of my family. For some time I find that I have not been disappointed; that my support has been generous and abundant. But after labouring a few years, circumstances change, my family increases, the necessities of life are doubled in price, and consequently my money has lost half its value; and, with this alteration, the numbers and wealth of the people, and the income of the Church, proportionably increase;—but my salary remains fixed. If, under these circumstances, I tell the Consistory, or the people, “my salary does not go half as far as it used to do; that it fails to support my family:” will they be exonerated by replying, with cold indifference—we have fulfilled our contract; we can think of doing nothing more! Is *this freeing me from worldly cares and avocations*? Is this performing the stipulation, to pay

me all *proper attention* ; when they will not *attend* to my most urgent necessities ? Is this manifesting all that *love in the Lord* which they promised, when they leave me and my family to starve ?

In these views of the subject, I might ask, “When shall I provide for mine own house also ?” Since Christ has commanded that he who preaches the Gospel must live of the Gospel ; since this Consistory did promise, by *the support they were to give me*, to free me from *all worldly cares* and avocations ; and since, by the *diminution* of their debt, and the *increase* of their revenue, they were amply able to fulfil their contract, it might have been reasonably expected that I should have been enabled to provide for those of mine own house. But *the fact is otherwise*. I originally accepted the call of this Church at a *stipulated* salary of \$1,150—ignorant of the expenses of housekeeping generally, and particularly of the expenses of living in this place : but believing, that with my then small family, *it* would be sufficient to support me. I soon found *that sum* inadequate ; and, accordingly, *eighteen months* after my ordination, made known my wants to the Consistory, and asked them whether they would augment my salary ? To which Consistory replied, that it was inexpedient at that time “to attempt” to raise my salary ; but, at the same time, expressed their “hope that the great Head of the Church would hereafter give them cause to bless his holy name, for enlarging their powers and their zeal to promote his declarative glory.”\* In this hope I

\* See Appendix, No. 1.

*continued* to serve them ; and *for three years* received no more from *them* than my stipulated salary. In the course of the *fourth* year of my ministry, the opinions of the *liberal part* of the congregation, in relation to the *inadequacy* of my support were so decidedly expressed by their words and actions, that the Consistory were induced to give me \$350 more ; and for the six following years I received that sum in addition to the stipulation of the call.\* But even *this*, with the increased expenses growing out of the late war, and the increased number and expensiveness of my family, proved insufficient. Accordingly, on the 9th of July, 1816, I applied to Consistory for an increase of my salary above the sum of \$1,500. This application was followed by an attempt to increase my salary, and a *pledge* to give me all that could be raised for that purpose : and I, the following year, received \$1,950. But that pledge having been withdrawn,† and the present Consistory having reduced my income to the stipulated sum of 1,150 ; I ask, when shall I provide for mine own house also ? and reply, *Never ; so long as I remain the pastor of this congregation.*

My reason for this answer is, a *conviction* that there is an *indisposition*, on the part of the present Consistory, and of those who, from time to time, will (as a thing of course, and as a matter of policy) compose this Consistory, to afford me any additional regular

\* In 1814 I received \$400.

† Without my consent, or the consent of the congregation.

support above \$1,150. This conviction rests on the following facts :

1st. The conduct of Consistory in times past, at the annual vote to give me \$350 as extra salary.

This sum they *uniformly* refused to endorse on the call :\* they gave it *as an alms* to a poor necessitous man—not as any thing they were bound to give—and in a way which was *calculated* to increase my sense of obligation to them, and not to the people, who enabled them to give it. But if this was the object, it was never obtained. I never did *feel*, I never did *express* my obligation to *them* for it. I always considered it as *my right*, growing out of their duty to support me, and out of the wish of the people who gave it, that I should receive it. That I should receive it, was, in several *honourable* cases, the *condition* of its subscription : and if the Consistory had refused to give it, the subscribers would have done it ; and, consequently, would have withheld their subscriptions *from Consistory*. This was well known : and the fear of diverting the income of the Church into another channel, was, in my opinion, the true reason why I received it. And, therefore, was it left as a temporary, and not as a permanent arrangement ; in hope that *that* time would come, when *my friends*, as they have been *invidiously*, though *properly* called, might possibly become indifferent to my support ; and then they could, without clamour, revert to the original call.

2dly. The circumstances connected with *the pledge* given by the Consistory.

\* See Appendix No. 2.

When, in the year 1816, I applied for an increase of my salary ABOVE FIFTEEN HUNDRED DOLLARS, the Consistory (*to their honour be it said*) took up the subject promptly, laid it before a meeting of the congregation, called by themselves, and read to them a minute, of which the following is a true copy: "Consistory pledge themselves, that whatever *additional* sum may be given by the congregation for the above purpose, shall be given to Mr. Rowan, to the extent of \$2,500."

One inducement offered by the Consistory to the people to give liberally, was in the following words: "That from a due examination of their receipts and expenditures, a statement of which is hereunto annexed, it appears, that if Consistory should allow Mr. Rowan \$1,500 this year, as they have done for several years past, there will be a deficiency of \$81."

Over this statement *I should like* to draw a veil: but as I have been censured for the opinions I have expressed in relation to it, I shall not withhold what I have to say: *it was an incorrect statement*. And here I wish to be understood, *not* as implicating the motives of any man, or of any set of men. The circumstance *might* have originated in inadvertence or miscalculation on the part of the treasurer, or in want of *circumspection* on the part of the Consistory. But the fact is so, that the statement was incorrect. The Consistory could have given me that year \$1,700, and had money over. They did give me \$1,500, and instead of there being in consequence of it a deficiency of \$81, there was a surplus of more than \$200; which, with



a loan of \$200 more, enabled them to take up a bond of about \$400.\*

The inducement proposed, however, together with other considerations of a personal nature, produced a considerable increase to the means of Consistory to support the Gospel in this place. But, strange to tell! notwithstanding their solemn pledge, and the increase of their means in consequence of that pledge, the Consistory did wish to put me off with the old sum of \$1,500. This of course I firmly opposed. And after opposing my determination as long as they could; after keeping me out of part of my money nearly three months, from the 1st of October to the last of December, (18th) I received, in all, \$1,950. And be it remembered, that after I received that sum, as *being all that they had*, and after all the contingent expenses of the congregation for the preceding year were paid, there remained in the hands of the treasurer \$165 14; which I have receipted on the salary of this year. This sum, in the view of all the obligations, of all the morality with which I am acquainted, *I consider the Consistory as still indebted to me for the services of that year*. For, agreeably to their own pledge, there was no limit to the amount I was to receive but \$2,500, provided they had it to give.†

But why this change in the views of Consistory as to that pledge? Look at yonder Consistory-room, and you will see the reason! The committee appointed "to procure a plan for said building," and to "devise ways and means" to carry that plan into

\* See Appendix No. 3.

† See Appendix No. 4.

effect, having incurred an *unauthorized* and *unexpected* amount of debt in erecting that building, it was thought (*it is presumed*) unreasonable that I should have all the money pledged to me, while the Consistory would be running in debt: therefore was the fulfilment of the pledge opposed—therefore was a part of the money which that pledge covered withheld.\*

That pledge was withdrawn after it had stood in full force for nearly three months of the present year: and the circumstances connected with that withdrawal, prove the indisposition of the Consistory to give me what the people contribute to my support, above the stipulated salary.

3dly. The same conclusion may be inferred from circumstances relating to a ministerial library.

In the autumn or winter of, I think, 1816–17, the subject of a *ministerial* library was spoken of by the *members* of the Consistory; and (as I am informed, by the gentleman who, of his *own accord*, brought the subject before them) the thing was highly approved of by all; but that, as they had no means to appropriate to the purpose, it was deemed inexpedient for the Consistory to take any measures to carry it into effect.

Deeming a well-selected theological library of importance to myself, to *my successor*, and to *the interests of this congregation*, and knowing that I had some friends from whom I could get something, and from whom the Consistory could get nothing, I undertook to raise a small sum for that object myself. I accordingly

\* See Appendix No. 5.

called on a few gentlemen, stated to them distinctly, and in so many words, "that the subject had been before the members of our Consistory; that they highly approved of the object, but considered themselves too poor to do any thing in the business; and that I had, therefore, undertaken to make a beginning myself." I am thus particular, because a certain person, or persons, who had no more concern with the library than the man in the moon, have made themselves officious in inquiring of the subscribers what I said, and in making misrepresentations. What I have stated is the truth, for which I hold myself responsible.

Accordingly, upon the representation which I made of the importance of the object, I obtained \$275:—\$20 of which, poor as I am, I contributed myself. The remainder was obtained from gentlemen who do not belong to this congregation, and who, with the exception of *two*, never come near this Church; for the purpose of buying books to be *given* to the Consistory of this Church "*in trust for ever*, for the exclusive use of the present minister, and of his successors in the pastoral charge" of this congregation. Agreeably to the trust reposed in me, I purchased upwards of *eighty volumes of standard theological works*, amounting in value to more than \$275; and, in the names of the donors, presented them to the Consistory. The Consistory, at the time of presentation, with only *one*\* dissenting vote, agreed to accept them. But having

\* At the time the vote was taken, I heard but *one*; I have since been told there were *two*!!—Par nobile fratrum!

emerged from the darkness of the consistory room, and obtained light on the subject, from some blazing sun of the congregation, they, at the next meeting, reconsidered their former vote, and “resolved, that this Consistory will not accept of said books as the gift of the before named donors!!!” Why? Because, said one, “the Consistory were not previously consulted;” because, said another, “it would be improper in Consistory to run in debt for a *library*”—(by receiving it as a present;) and because, said a third, “it will be of no use!” Because, say I, it was given by some of Mr. Rowan’s friends, by way of compliment to him, and in consideration of the inadequacy of his support. This they could not admit; and therefore did they refuse a *present* tendered to them in the most delicate and respectful manner; a present which will now be offered to some individual, or some other Consistory; and which, I venture to say, they will not have *wisdom* enough to reject.\*

4th. The *indisposition* of the Consistory to give me more than \$1,150 is proved by their recent vote, in relation to the salary of the present year.

The *pledge* which was given to the people, as to the amount of my support, having been repealed without their knowledge or consent, towards the close of last December (23d,) things reverted to their former situation; and it was supposed that I should receive, for this year, \$1,500, with the addition of what would be due under the pledge of Consistory, which remained unrepealed for nearly three months of the

\* See Appendix, No. 6.

present year. The principle, though not *formally*, yet had been *virtually* conceded, that I was to receive \$1,500 a year for my services. The Consistory, in voting it, called it *extra salary*, and they *uniformly took my receipt for it on account of salary*. I therefore confidently expected to receive it for the present year, as usual. I in fact was told by two members of the Consistory, in the presence of all the rest, a few evenings before my departure for the Carolinas, that they meant to give it to me, if *it was in their power*. (The pews were not then sold. I suppose it was not therefore desirable to give any alarm to *my friends* on the subject of salary till after the sale.) Accordingly, after my return, I continued to receive my salary, as usual, up to 1,150, when the Treasurer having been informed, by some individual, that he must not pay me any more without an order of Consistory, very properly addressed a letter to them, requesting instructions on that subject. In consequence of this “a motion was made and seconded, that the Rev. Mr. Rowan receive, up to the 1st of October, \$350 in addition to his stipulated salary of \$1,150; which, being regularly put, was *lost*.”\* For the honour of those who voted in favour of the above resolution, I beg leave to read a further extract from the minutes: “The ayes and noes being called for, stood as follows:

## AFFIRMATIVE.

John Cowan,  
John Traphagen.

## NEGATIVE.

All the rest.”

\* Minutes of August 4, 1818.

And here I wish it to be distinctly understood, that the Consistory and myself have had no quarrel which could have induced them thus to decide: we have lived together in the utmost harmony. They decided, I believe, because it was the honest conviction of their consciences that my salary was sufficient to support me. They therefore deserve more credit for acting as they have done, than those who, knowing that \$1,150 are not sufficient to support a minister's family in New-York, have endeavoured to prevent my receipt of a larger regular salary. This their conviction, however, does not prevent my differing from them in opinion. Accordingly, this decision I in substance told Consistory at the time, as I now tell you, I consider unkind and cruel; as from the practice of Consistory for the last seven years, as well as what passed before I left this for the south, I was led to believe that I should have received \$1,500, at least, this year: that I confidently expected it, and had made all my arrangements accordingly. I stated, moreover, that I considered it unjust, as the people in the congregation had subscribed and purchased seats, under the impression that my salary was \$1,500; and that it was not fair to appropriate the money, which they had in good faith contributed to the support of the gospel, to other purposes; that as said decision was an indication of their unwillingness to support me, and as I could consent no longer to be the instrument of deceiving the congregation, they expecting that I received the money which they contributed, when in fact I did not, I should do what is now announced as a further extract from the

minutes: "The Rev. Mr. Rowan stated, that in consequence of the above decision, he should, by the first day of October, which is the end of the year, resign to the Consistory his call."

If you ask, Why postpone your resignation till October? Why did you not resign immediately? I will tell you frankly: I have already received, and, within a few dollars, expended, the stipulated sum of \$1,150. I have not the means of refunding it; and, therefore, though cut off from my ordinary resources, though left almost pennyless, I shall, as faithfully as possible, continue in your service to the close of the year; trusting to the Providence of God for the bread and the water which I and my family shall put into our mouths. The decision which I have announced was not made hastily. It has been my determination for years, that I would not serve you a single hour (if possible) after it should be announced to me that I should receive no more than \$1,150. I might have pursued a different course; I might have retained my situation, and appealed to private individuals for additional support: and I believe I should not have appealed in vain. But believing it the duty of the constituted authorities to apply the moneys they receive to the purposes for which they are given; and knowing, from what has heretofore taken place, that this would not be cheerfully and peaceably done; and being unwilling any longer to incur obligation to individuals, for the sake of Consistory, I have *voluntarily* determined to retire.

Nor was my decision made on the basis of any other expected settlement. I have no call. I have no ex-

pectation of any particular call. I have decided, because the voice of Providence distinctly announced, that if I should remain these twenty years, I could not hope for a support from this Consistory, as at present constituted, nor as it is likely to be constituted; even though the people should hereafter, as they have uniformly done, provide ample means for my support. I am, therefore, henceforth the child of Providence. I go forth, like Abraham from Ur of the Chaldees, *not knowing whither*: but confident, that if my Master has any more work for me to do, he will provide the vineyard in which it is to be done; and that if no such field of labour offers, it will be my duty to retire from the ministry: the responsibility of that retirement resting upon those who, by their injustice and their parsimony, have induced it.

Thus I think I have had sufficient grounds for the conviction, that there is an *indisposition* on the part of the Consistory to give more than the sum specified in the call; and of course have, in the opinions of all reasonable men, justified myself in the course I have adopted.

The causes of this *indisposition* are mere matters of opinion. Speculations have already been made on this subject; and will, no doubt, continue to be made. As I therefore shall have no other opportunity of endeavouring to prevent misrepresentation; as I shall not condescend to sweep after the track of all the slanderers that may traverse the village, I shall now state the causes assigned for that indisposition, so far as they have come to my knowledge.



1st. It has been considered hard to have to support a man who *reads* his sermons.\*

When considerations of sufficient importance are presented to my mind, I can preach without notes; and it is not improbable that I may yet become an extemporaneous preacher. But, as the preaching from notes is, with a great part of this congregation, a matter of indifference, if not of preference; as such preaching has not hindered the growth of this congregation; as those who left it for this cause (if there ever were any,) were a good riddance, and their places were supplied by those who were more able and more willing to support the Gospel; I have had no sufficient motive to discontinue the practice. I now, however, cordially congratulate "the powers that be," on the opportunity which my resignation will afford them, of obtaining a preacher who never uses notes; and who, if they please, is not able to make them. And if he, *without notes*, is able to keep this congregation together as well as I have *with them*; and if he is instrumental, *by that means*, in

\* Among these causes, I have since been told, was the alleged *preaching of politics*. I never did utter, from the pulpit, a sentence of *party politics*. And not knowing that *politics* rendered *Christians* implacable, I had forgotten all about what had been imputed to me. It is said, however, that those who are acquainted with the *concatenation of men and things* in the Church at Greenwich, can trace the last memorable vote, to one of those Fasts in the year 1812, when some people, instead of humbling themselves under the reproofs of *God's word*, went to the house of worship to "fast for strife and debate, and to make *their* voices to be heard on high."

bringing more abundant resources into your treasury, I shall heartily rejoice.

2dly, Complaints have been made of a neglect of family visitation.

The Classis of New-York allow each of their ministers two years to go through their congregations on family visits. This I have done either more or less formally; and your delegate to Classis has uniformly, for the last six years, replied to the usual interrogation,—That family visitation is regularly performed in this congregation.

3dly, Great fault has been found because I have not more regularly and zealously attended lectures and prayer-meetings.

It is a fact, that winter after winter I have attended a lecture and prayer-meeting in the Orphan Asylum; and that the want of attendance on the part of the people was the cause of their discontinuance on my part. It is a fact, that winter after winter I commenced a lecture in this Church, and that as the numbers who attended did not contribute enough to defray the expenses of lighting the building, it was deemed expedient to discontinue it. It is a fact, that on the finishing of the Consistory Room, I opened it with a firm determination to continue a weekly lecture in it; and that that lecture was regularly kept and well attended until the last of October, when I went to the Synod at Kingston. On my return the streets were found, and so continued for the whole winter, almost impassable in the evening, in consequence of the alterations making by our corporation. In the

spring I was absent two months. Since my return the weather has been too warm, and the evenings too short. But I had fully determined to resume them by the first of September. Whether under present circumstances it is worth while for the few weeks I remain is uncertain.

Perhaps the good that might have been done by those lectures, had they been continued, was not very great. For it is a singular fact in the history of the vital religion of this congregation, that some of those who are most zealous for lectures and prayer-meetings, and who make the greatest clamour at their omission, are the most virulent opposers of a liberal support to their minister, and the most free in their *censorious* remarks upon his conduct and his character. To such I say—be not deceived. These things are utterly inconsistent with each other; and be advised by a friend to your growth in grace, either to quit praying, or to quit slandering and backbiting. Prayers which are made while such habits are cherished are not worth making; “for if ye regard iniquity in your hearts, God will not hear you.”

Finally, It is said, the Consistory are not *willing*, because they are not *able*; or in other words, that if they were able they would willingly give more than \$1,150. This assertion, I confess, requires more faith than I possess. The whole debt of the Church so recently as 1815, was but \$361. What has been added since was for vaults and the consistory room. The first were necessary, but would soon pay for themselves; the latter is of no more use to the congregation than a steeple would be at each corner of

this building! But even all the debts, amounting to between \$1,800 and \$2,000, might, without injury to the Church, have been gradually reduced, and yet ample support given to your minister out of your annual income. That income this year is as follows;\*

\* Since writing the foregoing, I have obtained the following copy of an abstract from the books of the Consistory.

*The Consistory of the Reformed Dutch Church in account with E. Burrill, Treasurer.*

Dr.	Cr.
To Cash paid Mr. Rowan . . . . \$984 86	By Cash at sundry times as actual income . . . . \$1877 77
To Cash paid sundry other persons . . 452 88½	
Balance in hand . . 440 2½	
<u>\$1877 77</u>	<u>\$1877 77</u>
To this I am authorized to add by the collector as payable on the subscription list with certainty . . . . 122 00	
The calculation of the Treasurer as to what may yet be expected from other sources is as follows :	
From deacons . . . . . 108 00	
Vaults, &c. . . . . 40 00	
Room rent at the rate of . . . . . 100 00	
So that the income of this year is . . . . . \$2247 77	
To this add what was over last year . . . . . 165 14	
And the disposable fund for the year is . . . . . \$2412 91	
Add to this the subscription which the collector thinks will be lost . . . . . 156 50	
And the difference of calculation between myself and the Treasurer as to receipts from vault . . . . . 24 50	
	<u>\$2593 91</u>
And my estimate falls short . . . . . 6 9	
	<u>\$2600 00</u>

(how much of it has been received, or is to be received, I am not able to state) Pews \$1,441, Subscription \$556, Collections estimated \$250, Vault and Pall estimated \$100, Rent of Room on the Church lot at the rate of \$100, making in all upwards of \$2460. Add to this the \$165 which ought to have been given to me last year, but which I have received as part of the salary of this year, and the disposable fund is about \$2,600. Out of *this whole* sum I have received \$1,150, and out of the actual income of this year I have received only \$985. Consistory therefore have, or are to have \$1,400 more, and yet were not able to appropriate any part of it for the support of the Gospel!—and yet their not being able is the reason assigned for withholding from me an adequate support! Verily this congregation exhibits a *phenomenon* in the religious world; a PEOPLE who contribute most willingly and abundantly for the support of the Gospel, and yet that Gospel is not supported as it ought to be! the money being appropriated by Consistory to the payment of debts contracted for other purposes!

Having detained you thus unusually long, I shall close with a few brief remarks.

1st, From the statement I have made to you of recent occurrences it may be inferred that my pecu-

My statement of the amount of *pew rents* and subscription I took from the Minutes of the Consistory; and considering that I had not then seen the Treasurer's books, and knew not how much had been collected, *my estimate* has proved to be tolerably correct. Perhaps *more* may still be received than either the Treasurer or myself have *calculated*. It may be less.

niary circumstances are not very eligible. I had, I confidently thought, upon good grounds, expected to have received a greater compensation for my services this year than I have received. The pulpit has been for the past year regularly supplied by myself, or by my instrumentality; and when I looked for my reward—when I had reason to expect *Rachel*, behold, Laban has, in a dark hour, imposed upon me *Leah*: when I ought to have received at least \$1500, I have only received \$1150! and this is all I am to receive from the Consistory. Still I am to serve you two months longer, at the expiration of which I shall be in arrears for the rent of my dwelling, and the food and raiment of my family. And therefore, though it may be no great compliment to the constituted authorities, I am induced, from a sense of duty, to cast myself upon the generosity of those who know that \$1,150 are not sufficient to support a large family; who can calculate the difference between \$1,950, or even \$1,500 and \$1,150, and realize the effects which such a falling off in one year must produce upon the means of my support.\* I have no claim upon *your* justice. You have already contributed liberally, though I shall not be benefited by it; and let those whom it may concern settle among themselves all accounts on the score of *justice*. I therefore appeal to your genero-

\* In consequence of the above appeal a subscription paper, I am informed, was circulated for my benefit; but several persons to whom it was presented had been previously requested, by two members of the great Consistory, *not to subscribe*, as their subscription would be taking part with me *against the Consistory*. It was not enough to *refuse to give themselves—nobody else, without their consent, must give!!* This reminds me of “the dog in the manger.”

sity, and state thus publicly, that any thing any of you may contribute to my support up to the first of October, will be thankfully received. And perhaps He who says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," will not leave you without your reward.

2dly, Suffer me from that part of the counsel of God which I have on this occasion declared, in relation to the support of the Gospel ministry, to give you a word of advice. You will soon be called to make choice of another minister. You ought in fact to be immediately looking out for one; for the interests of this congregation require regular administrations of public ordinances; and I will readily resign my pulpit on any Sabbath while I am here, to give you an opportunity of hearing any person as a candidate. Make up your minds then to give my successor a liberal support. It is madness for you to expect to get a man who is fit to occupy this place, for so small a sum as you promised me. I know, indeed, that some influential men among you, have already congratulated themselves that you will now be able to get a minister (as they call it) "*cheaper*," and I know too that there is no doubt of that fact. I could name to you 50 men, who would be glad to get this situation, if you were to offer them *less* than my stipulated salary.

But I also know that not one of the fifty would keep this congregation, as at present constituted, together for six months! To use the language of the *Christian's Magazine*,\* "You cannot place the pecu-

\* Vol. iii. p. 326.

niary recompense so low, as that it will not be an object for somebody. Fix your salary at fifty dollars a year, and you shall not want candidates. But they will be *fifty dollar men*." They will be destitute of all that talent and qualification which will fit them for rendering you acceptable or useful services. Men of talent are in too great demand, in more prominent situations than this, for you to expect such an one without an adequate support—a support something like that afforded by congregations around you; and such an one this congregation needs. Therefore submit to the authority of Christ—"He who preaches the Gospel must live of the Gospel." Adhere to the principle, and fulfil the promise of your own call, that you will free him from all "worldly cares," &c.

It is, I hesitate not to say, one of the most undisguised proofs of a people's want of moral honesty, (not to say of piety,) and of their utter contempt for the authority of Christ, who suffer their minister to *live* in embarrassed circumstances. And the cries and tears of his poverty-stricken widow and fatherless children will present an account against them at the bar of God, which they will find it difficult to cancel!—It is moreover unfair, upon every principle of humanity and justice between man and man, that he who spends his time and his patrimony in literary institutions and the schools of the prophets, should, on his settlement, be deprived of a competency. Thus have I spent my time and my patrimony; and if instead of devoting myself to the ministry, I had taken Galen or Justinian for my master; if I had adopted either a legal or medical profession; nay,



had I been a useful mechanic, I could probably, with the little talent God has given me, have advanced myself to honours and to wealth;—whereas I have spent 11 years of the prime of my life in your employment; and while you have been reducing your debt, and growing richer, I am now, *as a minister*, worse off by hundreds than when I came among you!

Speculate not thus upon any other man: *encourage* the heart, and strengthen the hands, of my successor by a liberal support. But for *my* continued anxieties and mortifications, in relation to temporal things, you had received services in greater number and of a better quality. For a people who would have supported and cherished me, I think I could have spent the whole amount of my time and my talent, and even the last spark of my life! I have often taken up the pen, often devised and resolved on plans of usefulness; when the thought coming across my mind, “it is for those who do not cherish me,” the pen has been thrown down, and the work abandoned! And but for the kind attentions of some individuals among you, with whom I could live, with whom I could die, and with whom I hope to meet in heaven, my labours had indeed been worthless, and my ministerial career among you comfortless! In relation to my successor, then, remember, that nothing more effectually depresses and breaks a minister’s spirits than neglect; that cold-blooded distance and indifference is the death of all pleasure in the pastoral relation;—and let *him* not look in vain for that constant succession of kind and liberal attentions, which is the best proof of affectionate regard, and

one of the best securities for his faithful and successful labours.

Finally. In the prospect of the dissolution of our connexion, let us mutually prepare for its solemn results. Our accounts with God, as minister and people, will soon close; and perhaps sooner than we are aware, we shall be sisted before the tribunal of God: I, to answer for the manner in which I have fulfilled my ministry:—you, for the improvement you have made of my ministrations. Be it my business then to humble myself before God for all my neglects of duty; and to plead with Him, for Christ's sake, for their forgiveness. Be it yours to remember, that the word you have heard will be to you either a savour of life unto life, or a savour of death unto death;—and if my ministrations have hitherto proved unprofitable, be solicitous to profit by them during the short time that remains. There are many of you upon whom labour has been hitherto bestowed in vain; who have been exhorted, warned, and reproved—to no purpose: to whom I have been preaching of a precious Saviour, of an incorruptible crown, and an everlasting kingdom; but who have, as yet, neither part nor lot in either; who are still in the gall of bitterness and the bond of iniquity.

And shall you continue at ease in such a state? Are you willing to go unpardoned and unsanctified to the regions of the lost? Are not your souls precious? Is not the day of account for Sabbaths and sermons drawing near? Then be entreated even at this late hour, to flee for refuge to Jesus, for pardon and acceptance with God. Ask him to cause the

good seed which has been sown among you, to take root in your hearts, and spring up, bearing fruit unto the harvest of eternal life: that it may not be your condemnation, that light has come among you, and you have loved darkness rather than light, your deeds being evil: but that being washed, and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God, you may at last be presented spotless before Him with exceeding glory.

And ye, professing Christians, be solicitous to manifest more consistency of Christian character; to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to imitate his example, and to obey his laws. Now is your salvation nearer than when ye believed. Therefore sleep not as do others. But let your loins be girded about, and your lamps burning, and ye be like unto men who are waiting for the coming of their Lord.

Brethren, my heart's desire and prayer to God for you all is, that ye may be saved. May the blessings of the everlasting covenant be given to my friends; and may the good will of Him that dwelt in the bush, be the portion of mine enemies. And when we shall stand together at the bar of God, may my head be encircled with many crowns of rejoicing given me by God in this congregation; and your glorified lips mingle with mine in singing that song—"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever." AMEN.



## APPENDIX.

### NO. I.

*Extracts from the Minutes of the Consistory of the Reformed Dutch Church, Greenwich, New-York.*

“ JUNE 6, 1809.

**T**HE following communication was received from the Rev. Mr. Rowan :

The following simple, though interesting questions are humbly submitted to Consistory, by their friend and brother in the bonds of a common Lord :

1. Whether it is in their power to augment his salary ?
2. If it is, whether they will or not ?
3. If they will, how much ?
4. If much, how soon ?

A candid answer to these questions will much oblige, because upon it depends the future arrangements of

STEPHEN N. ROWAN.

Whereupon resolved, That Messrs. *Wendover*, *Labagh*, *Haring*, *Beakly*, and *Demarest* be a committee to consider and report thereon.

JULY 3, 1809.

Mr. *Wendover*, from the committee to whom was referred the communication from the Rev. S. N. Rowan, made the following report :

The committee to whom was referred the communication from the Rev. Mr. Rowan, of the 6th instant,” (ultimo it ought to have been) “ beg leave to report, That they have taken the same into their serious consideration, and after mature reflection, they are of opinion, that it is not in the power of Consistory *at present* to raise Mr. Rowan’s salary. And that, considering the state of the Congregation in all its relations, it would not, in the opinion of your

committee, be expedient to attempt it at this time. *Your committee however think, that under these circumstances, Mr. Rowan ought to postpone any arrangements he may have contemplated, while they entertain a hope that the great Head of the Church will continue to carry on his work with greater increase among us, and hereafter give us cause to bless his holy name for enlarging our powers and our mutual zeal to promote his declarative glory in our Zion.*

(Signed)

*P. H. Wendover,*

*A. Labagh,*

*John Haring,*

*Christopher Beakly,*

*Abm. Demarest.*

*Greenwich, July 3, 1809."*

REMARK.—Five out of eight of the Members of Consistory on a committee!!! It is obvious, that whatever such a committee would report, Consistory must adopt!

—  
" SEPTEMBER 5, 1809.

The Rev. S. N. Rowan stated to Consistory, that having taken into serious consideration their embarrassed situation, he was willing (*agreeably to an opinion suggested in the report of the committee on his communication*) to postpone his contemplated arrangements; but at the same time also stated that such were his own embarrassments, in consequence of inadequate support, that he expected Consistory, as soon as God in his providence shall put the means in their power, will make an increase of his salary."

—  
NO. II.

As this fact will not be disputed, it is unnecessary to quote at large, the Minutes of the Consistory on this subject. I shall only state, that the Great Consistory, at a meeting, July 13, 1813, declined giving any advice on this point; and that the Consistory, at their meeting, July 30, 1813, refused to increase the permanent salary.

Since the foregoing Sermon was preached, the Consistory called a meeting of the Great Consistory, August 14, for the purpose of asking "their advice as to the expediency of giving the Rev. Mr. Rowan *any additional sum* as his regular salary above \$1150:"

when their names being called, they all, with one exception, said "NO."

The Consistory, at a meeting, August 17, 1818, passed a resolution "in conformity to the advice of the Great Consistory." Thus, are *my convictions* and assertions as to the *indisposition* of the present Consistory, and of those who will be their successors, confirmed.

### NO. III.

The following is a true copy of the statement alluded to.

*" Estimate of the probable receipts and expenditures of the Church, from 1st January, 1816, to 1st January, 1817.*

Rent of pews . . . .	\$1000	Mr. Rowan's salary, if	
Amount of subscriptions		paid as last year . .	\$1500
that may be received .	600	Clerk's salary . . . .	50
Collections by Deacons .	180	Sexton's salary . . . .	50
	<u>\$1780</u>	Interest on Mr. Brincker-	
		hoff's bond . . . .	25
		Painting the Church . .	150
		Contingent account . .	50
		Candles and firewood . .	36
			<u>1861</u>
			1780
		Making a deficiency of .	\$81 "

Viewing this statement, as it purports to be an "estimate of the probable receipts," &c. it is incorrect in the following particulars.

1. The pews let for \$1030 89; and it was *not probable* that \$30 would be lost in the collection.

2. It was not *probable* that there would be no income from the vault and pall, which are *omitted* in the estimate.

3. Nor was it *probable* that there would be only \$180 collected by the Deacons, as there had been for several years received from that source between \$250 and \$300, and the Congregation was annually increasing.

The result at any rate proved the *estimate* to have been incorrect, for the following were the *receipts* of that year.

Pews . . . . .	\$1030 89
Subscription . . . .	604 39
Vault and Pall . . .	96
Deacon's collections \$	219 10

---

\$1950 38—170 38 more than the estimate.

And on paying the *expenditures* included in the estimate ; (painting the Church excepted) on paying other contingencies which were not estimated ; on paying a salary of \$1500, and a bond which was not in the estimate, amounting to \$459, including interest, the Consistory were under the necessity of borrowing only \$200, and there was left in the Treasury a balance carried to the account of the following year, of—\$159 51—nearly enough to have paid for the painting of the Church, which was more than the estimate, viz. \$166.

The objections to the *statement* then are,

1. That some *probable* sources of *revenue* were omitted.
2. That money *actually received* as revenue was omitted.
3. That the bond, if it was to have been paid, was not included among the *expenditures* of the year.
4. That the Treasurer, with his books before him, should make out a statement, exhibiting a deficit of \$81 ; and that in less than one month afterward, he should, without any new sources of revenue, find enough in the Treasury to furnish a committee appointed for that purpose the means of paying himself \$459 19.

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#### NO. IV.

##### *Extracts from the Minutes.*

“ JULY, 9, 1816.

A communication from Mr. Rowan was read, and is in the words following, viz.

*Greenwich, July 9, 1816.*

CHRISTIAN BRETHREN,

The Consistory not having yet come to a formal and official decision upon my application to them for an increase of salary on the 5th of March, as I hoped they would have done during my



absence, I now, agreeably to an intimation given the last time we met, renew that application.

It is known to you that I originally accepted your call on the condition of receiving eleven hundred and fifty dollars per annum, and that for this sum I served you three years. For the five following years, the Consistory, from the conviction of the inadequacy of their first offer, paid me fifteen hundred dollars. The embarrassments occasioned by the small sum I at first received, in connexion with a depreciated currency, and the extremely high price of every article of family consumption, rendered the last sum of little more value to me than the former. The consequence has been, that I have been under the necessity of taking up money upon interest, and of successively selling, 1st, One hundred acres of land, the property of my wife. 2dly, Parting with a most valuable portion of my library, *a possession which every congregation which has any regard to the respectability and efficiency of its ministry would rather increase than diminish*; and finally disposing of my household furniture, and interrupting all my domestic habits and comforts. The proceeds of these respective sales have been appropriated in the extinguishment of my debts; and all that I have been in the habit of receiving from this Consistory up to the first of October, have in anticipation been appropriated to the same object: and even when that shall have been received, I shall be under obligations for a considerable amount, neither the principal nor interest of which I shall be able to discharge, and at the same time support my family.

Such is a frank disclosure of my situation to you as friends and Christian brethren; a situation which gives me unceasing anxiety of mind, and which often occasions an interruption of the comfortable and even the faithful discharge of my ministerial duties.

Under these circumstances I hereby ask you in your incorporated capacity, for an increase to the salary heretofore allowed me for my services. And if it may be any inducement to make such increase, I will add, that I have good reasons for believing that many of the pew-holders are willing to increase their subscriptions in order to increase the salary. Independently of the consideration, that *I could have received the two last years more money than the Consistory gave me, had it not been for the fear of giving them offence, and the sincere desire that all the moneys I receive should come through the medium of the Consistory*; independently of this, I cannot be made to believe

that a people who, in the vicinity of other churches, and having every facility for going to them, give the preference to ours, are not satisfied with my ministrations ; nor shall I believe, until the experiment is fairly tried, that a people satisfied with my ministrations are not willing to support me, if a fair statement be made to them of my situation, and of the willingness of Consistory to relieve it, provided the means are afforded them.

I therefore renew my application for an increase of salary ; and pray that your decision may result in the glory of God, and the best interests of the church committed to our common care.

STEPHEN N. ROWAN.

Consistory being desirous to afford their Pastor a liberal support, as far as their means will enable them, *Resolved*, That the aforesaid communication be referred to a committee, consisting of Wm. W. Gilbert, John Cowan, Abm. Labagh, John Ritchie, and David Robertson, to inquire into the state of their funds, and whether any means may be devised to increase them, together with their opinion as to the best course to be pursued, and to report thereon with all convenient speed.

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JULY 20, 1816.

The committee to whom was referred the communication from Mr. Rowan, reported as follows, (viz.)

The committee to whom was referred the written application of the Rev. S. N. Rowan, for an increase of salary, report, That they have taken the subject into serious consideration ; that from a due examination of their receipts and expenditures, a statement of which is hereunto annexed,\* it appears, that if Consistory should allow Mr. Rowan \$1500 this year, as they have done for several years past, there will be a deficiency of \$81. Your committee are therefore of opinion, that unless some additional means are afforded by the Congregation, it will not be in the power of Consistory, however desirable, to increase his compensation. That, from the consideration of *Mr. Rowan's usefulness—whose preaching we believe has been blessed*, and a disposition in Consistory to comply with his

\* See page 45.

*request*, your committee would respectfully recommend to Consistory that they make a serious call upon the Congregation, for the purpose of affording additional means to increase Mr. Rowan's compensation; and that Consistory pledge themselves, that whatever additional sum may be given by the Congregation, for the above purpose, shall be given to Mr. Rowan, to the extent of \$2500. Your committee would further recommend, that the Congregation be requested to meet in the Church, on Monday, the 22d day of July, at 7 o'clock in the evening, for the purpose of laying before them the said application of Mr. Rowan, together with the proceedings of Consistory thereon, in order that the Congregation may be induced by a liberal subscription to enable the Consistory to increase his compensation; and that public notice of said meeting be given next Sabbath, both morning and afternoon.

The above is respectfully submitted.

(Signed)

*Wm. W. Gilbert,*

*John Cowan,*

*A. Labagh,*

*John Ritchie,*

*David Robertson,*

} Committee.

Which report was adopted.

To show that there was money in the Treasury, after my receipt of \$1950, and the payment of contingencies, I insert the following letter from the Treasurer:

SIR,

The committee to examine the Treasurer's account intend to meet at my house this evening; there being upwards of \$100 in my hands, and wishing to balance the books before they meet, will you be pleased to call on me this morning, to receive it.

Your's, &c.

WM. W. GILBERT.

*Rev. S. N. Rowan.*

I accordingly called, and received, as stated in the Sermon, \$165 14. And to show to what account it was placed, I give the following as the last item on the Dr. side of the Treasurer's books, under date of January 14, 1818.

" Rev. S. N. Rowan, on account of his salary, com-

mencing for the year from 1st of October, 1817, \$165 14."

By way of impugning my statement that I received the above sum *after* all the contingent expenses for the preceding year were paid, it is said the present Treasurer has paid several accounts which ought to have been paid last year. Why were they not paid? There was money enough in the Treasury. I have since examined the Treasurer's books, and find, that what he has paid and is to pay, which ought to have been paid the last year, amounts to \$60 42. Leaving, as my due, \$104 72. If to this I add as a set-off to the \$60 the \$166 for painting the Church, which, according the preceding statement was to have been paid in 1816, but which was paid (out of money pledged to me) in 1817—the balance still due me, in my estimation, for the services of that year, instead of being only \$165, as I stated in the Sermon, is above \$250.

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NO. V.

“ MARCH 26, 1817.

On motion, *Resolved*, That a committee be appointed to procure a plan for said building, (Consistory Room) and report with all convenient speed; and that Labagh, Beackly, and Herring be the committee.

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“ APRIL 2, 1816.

The committee who were appointed to procure a plan for the building to be erected on our lot, report, That they have obtained one, which they now lay before the board; which is estimated to cost \$600, twenty-five by forty-five, and one story high.

On motion, *Resolved unanimously*, THAT THE ABOVE PLAN be adopted.

On motion, *Resolved*, That a committee be appointed to *devise ways and means* (in addition to those already provided by a subscription taken up for that purpose, Febr'y 8th, 1816) to carry *the above* resolution into *full effect*; and that Messrs. Labagh, Beakly, and Herring be that committee.

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On the minutes of Consistory, of Dec. 5, 1817, and Dec. 11, 1817, “ The whole debt—contracted for (said) building, including work done for repairing Church and making blinds,” is stated to be \$1607 83.

The repairs were estimated by the committee at \$50. The building then cost \$1557 83. \$554 49 were obtained by the committee from the friends of Sunday Schools—the remaining \$1003 34 Consistory are indebted for. The Consistory agreed to go to the extent of \$600—the committee, without authority, went to the extent of \$1557 83. If the committee had confined themselves to the plan, Consistory would have owed for the building only \$45 41.

It was hoped by the Consistory, when they adopted a plan for a room on their lot, that they would incur no debt in its building. Hence they appointed a committee to devise ways and means—and hence that committee, in their report to Consistory, Dec. 5, 1817, after stating that they had received on a subscription \$494 50, also state “The success your committee met with at the beginning, and the hope (considering the necessity of such a building in our village) that no, or a *very small* debt would be contracted by the Consistory, induced them to purchase materials and employ suitable workmen.”

#### NO. VI.

*The following is a copy of the subscription presented, and a list of the subscribers obtained.*

*Whereas* A learned and pious ministry is of vital importance to the interests of the Church generally, and to the respectability and profit of individual congregations : and,

*Whereas* No ministry can become learned or well qualified to dispense useful instruction, without the use of a well-selected theological library : and,

*Whereas* The salary afforded the minister of the Reformed Dutch Church at Greenwich, in the city of New-York, is inadequate to the support of his family, and, at the same time, to the purchase of books which are absolutely necessary for him in the course of his ministrations : and,

*Whereas* We, the subscribers, are desirous of contributing to the respectability of the standing of said minister, and of his successors in the pastoral charge of said Church ;

*Therefore*, Do we give the several sums set opposite our respective names for the purchase of a library, on the following express conditions :

1st. The books are to be selected by the *Rev. Stephen N. Rowan*, who is, at the end of this Subscription Book, to make out a catalogue

of the books he selects, and a statement of the prices they cost, duly certified by his signature.

2d. The books so selected are given, by us, to the Consistory of the Reformed Dutch Church at Greenwich, in the city of New-York, *in trust, forever, for the exclusive use of the present minister, and of his successors in the pastoral charge of said Church.*

3d. The exclusive use of said books shall always be considered a perquisite independently of, and in addition to, whatever money said Consistory may pay as the salary of said minister and his successors.

4th. The Books, during the ministry of the Rev. Stephen N. Rowan at Greenwich, are to be deposited by him in a place most convenient to himself; and, afterward, by the Consistory, in their room near the Church, or in any other place which will most safely preserve them, and at the same time accommodate their successive ministers.

5th. Whenever the said Consistory, or their successors, shall refuse to let their present minister, or his successors, have the exclusive use of said books, the trust reposed in them by us shall be considered as forfeited; and in that event, we do hereby reserve to ourselves, our heirs, and assigns, for ever, the right of giving said books, in trust, to any other Reformed Dutch Church.

6th. The case or cases necessary for the preservation of said books, shall be purchased by Mr. Rowan out of the moneys hereby donated.

John Hone . . . . .	\$ 50
J. Oothout . . . . .	35
Abraham Brinckerhoff . . . . .	35
John Ford . . . . .	15
Isaac Heyer . . . . .	30
Richard Duryee . . . . .	20
Stephen Reed . . . . .	25
J. Nitchie . . . . .	10
Isaac Sebring . . . . .	10
James Boyd, jr. . . . .	10
John N. Luff . . . . .	15
Stephen N. Rowan . . . . .	20
	<hr/>
	\$275









**This book is under no circumstances to be  
taken from the Building**

[illegible]

